

A
S E R M O N

P R E A C H E D I N

ST. MARY'S CHURCH, HUNTINGDON,

A P R I L 15, 1795,

B E F O R E T H E

LOYAL ESSEX REGIMENT OF FENCIBLE INFANTRY,

O N T H E

C O N S E C R A T I O N O F T H E I R C O L O U R S,

A N D P U B L I S H E D A T T H E I R R E Q U E S T.

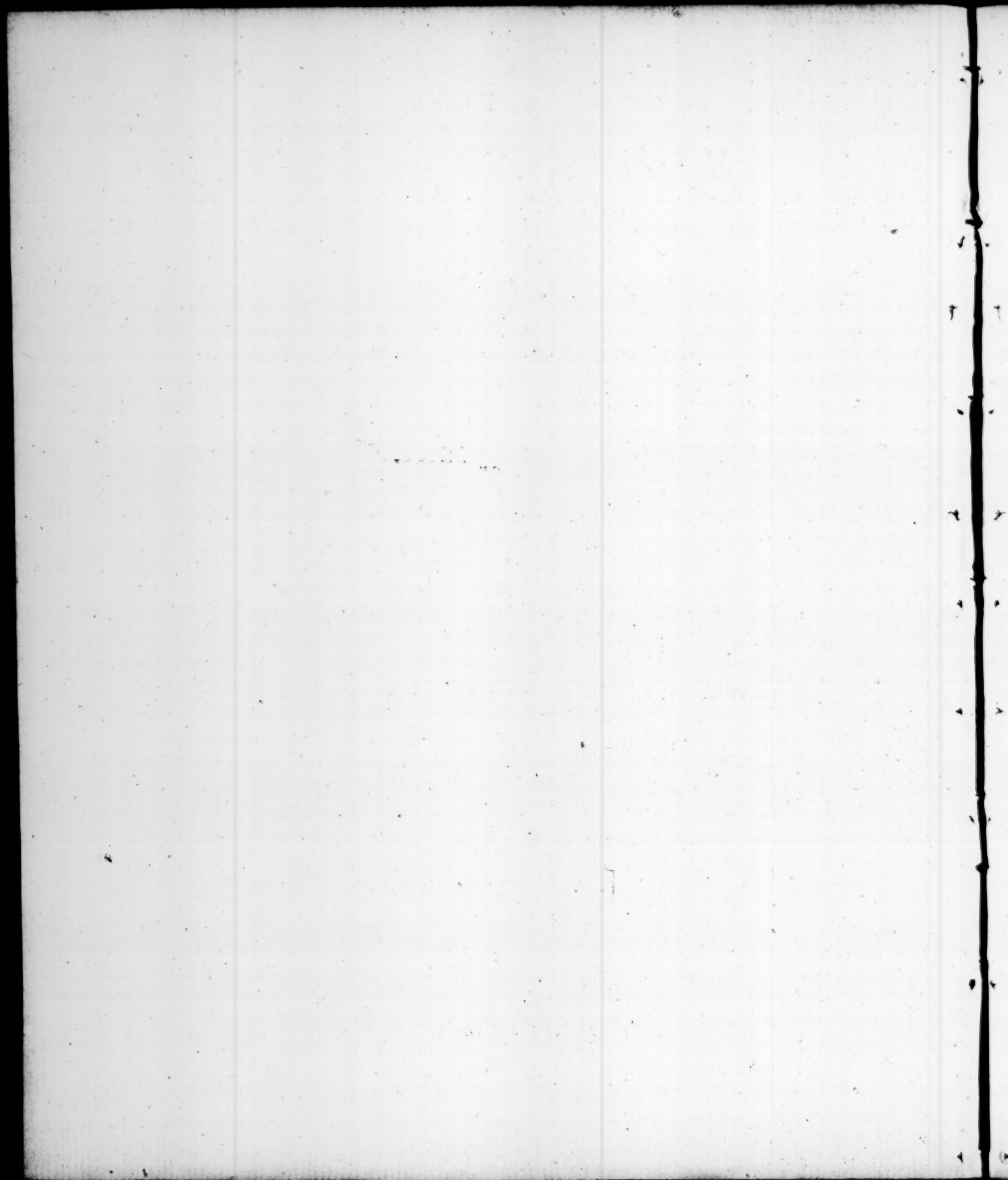
By JAMES MOORE, L.L.B.
LATE OF MAGDALEN COLLEGE, CAMBRIDGE.

H U N T I N G D O N,

P R I N T E D A N D S O L D B Y J E N K I N S O N ;

SOLD ALSO BY DEIGHTON, CAMBRIDGE ; AND AT NO. 325, HOLBORN,
AND BY G. G. J. AND J. ROBINSON, PATER-NOSTER ROW, LONDON.

(P R I C E O N E S H I L L I N G)



TO
COLONEL *JAMES EDWARD URQUHART*,
AND
THE *OFFICERS* OF THE
LOYAL ESSEX REGIMENT OF FENCIBLE INFANTRY,

THE FOLLOWING

S E R M O N,

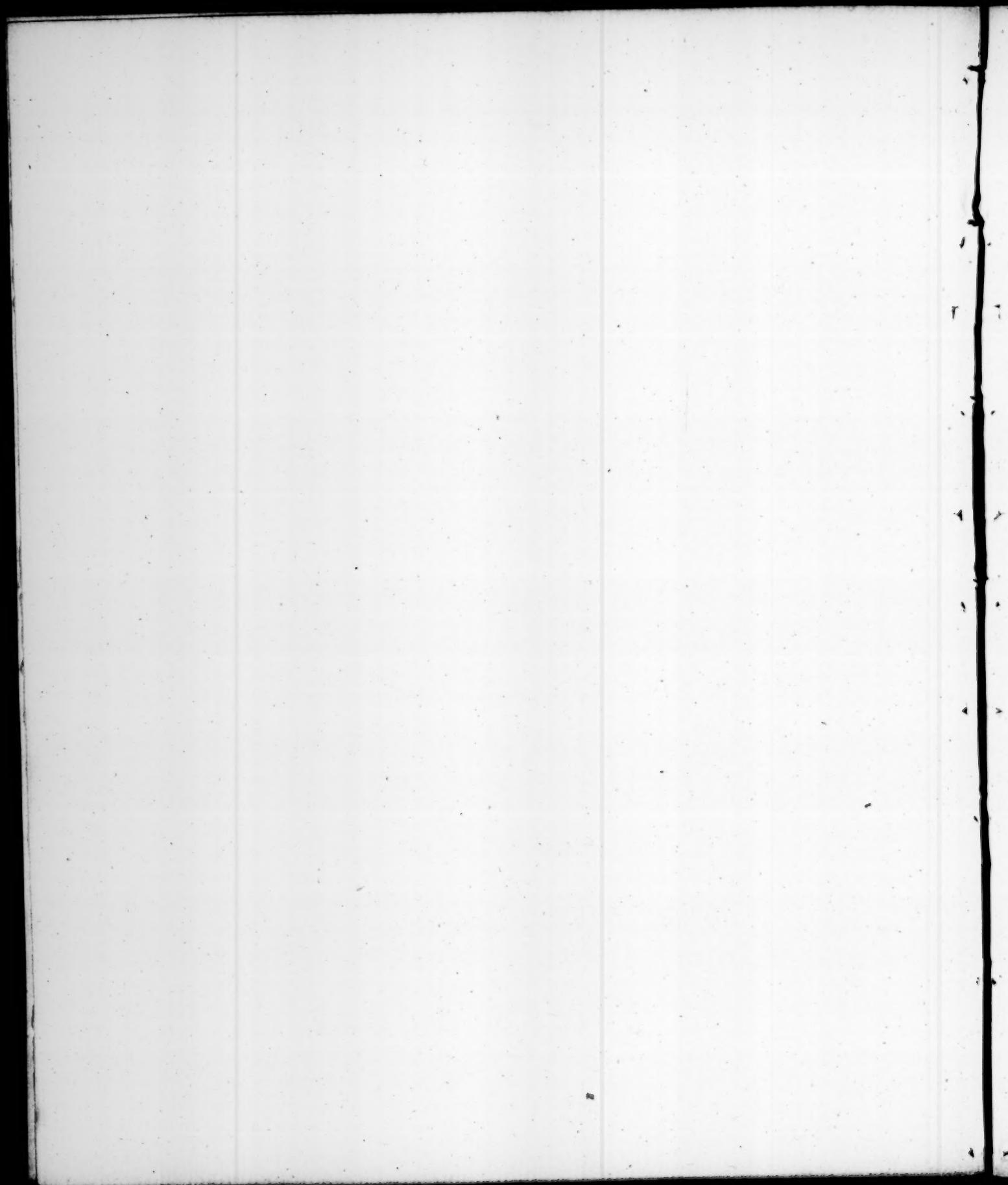
(PREACHED AND PUBLISHED AT THEIR REQUEST)

IS RESPECTFULLY DEDICATED,

BY

THEIR OBEDIENT SERVANT,

JAMES MOORE.



I. MACCABEES: iii. 20, 21.

THEY COME AGAINST US IN MUCH PRIDE AND INIQUITY
TO DESTROY US, AND OUR WIVES AND CHILDREN, AND
TO SPOIL US: BUT WE FIGHT FOR OUR LIVES AND
OUR LAWS.

THIS is the animating address of Judas Maccabeus to the faithful few, who under his consecrated banners, fought with cheerfulness the battles of Israel, and protected the servants of their God. Animated with the resistless fervor of religion, zealously attach'd to the true interests of his country, relying with full confidence on the assistance of the Lord of Hosts, he was now preparing with his small band, to contend against the unnumber'd host of Syria. To a mind temper'd like his, where awful valour sat restrain'd by virtue; to the hero who fought and triumph'd for religion, for liberty and law; who raised his sword to protect the altars of his God from profanation, to rescue his countrymen from the horrors of slavery, and to preserve to them that best

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freedom,

freedom, that springs from law ; to preserve inviolate those endearing connections, which as members of society unite us to our kind — to the man who raised his sword in such a cause, was given the aid and inspiration of omnipotence. “ It is no hard matter, said the valiant Judas, for many to be shut up in the hands of a few, and with the God of Heaven it is all one, to deliver with a great multitude, or a small company : for the victory of battle standeth not in the multitude of an host, but strength cometh from heaven. They come against us in much pride and iniquity to destroy us, and our wives and children, and to spoil us : but we fight for our lives and our laws. Wherefore the Lord himself will overthrow them before our face : and as for you, be ye not afraid of them.”

Thus encouraged, the soldiers of Israel were led to battle and to victory.

The same God, who delivered the Assyrians into the hands of Judas, reigns at this day, and exerts his all-mighty power to protect his faithful worshippers. Sometimes for the offences

offences of a guilty nation, for the rebellion of a people laden with iniquity, he may use those that know not him, as the rod in his hand to scourge his offending followers, and to bring them to their allegiance; for those whom "he loveth he chasteneth." But when obduracy is melted into contrition, the clouds of his wrath will be succeeded by the bright beams of his eternal love. He is a God, kind and long suffering, anxious for the happiness of *his people*, and who never afflicts them but to promote their eternal welfare. Conscious of this, we ought not to be dejected, if the Lord appears not always present with us; we should rather kiss the rod, and bless the chastising hand of that fostering father, whose afflictions are blessings in disguise — they detach us from a world where we have no long tarrying place, and fit us for those heavenly mansions, where joy knows no pause, and where pleasures for ever flow.

Perhaps no calamity to which nations are subject, is so terrible as war. By it, myriads are seen to be swept, as it were by "the besom of destruction" into an awful and
tremendous

tremendous eternity, unprepared for their eternal change, and in the blossom of their sins. The righteous and unrighteous equally experience it's horrors. Soon after the fall of man, it enter'd into the world, and will continue in it, while our passions run in their old channel, notwithstanding the reveries of idly speculative philosophers, who hope to extirpate it, by the feeble efforts of their pen. The whole that can be effected in the present state of things, is to wield the weapons of warfare, under the banners of tenderness and humanity. Let not the tear of pity be esteem'd derogatory to the warrior's rugged cheek — a bleeding foe demands on Christian principles the utmost exertions of his benevolence. It matters not whether he has been well or ill used by his *prostrate* foe. If the latter, he can shew that he is superior to the paltry pleasure of revenge, and is capable of enjoying that greatest of human felicities, the felicity of forgiving and forgetting injuries. The most barbarous, ferocious enemy must soon become sensible, that the praise of valour is inferior to that of generosity, and must through envy, if uninfluenc'd by better principles, be compell'd to imitate the virtues of his

his gallant antagonist — The native nobility of spirit peculiar to English Soldiers, has rendered them as celebrated through a long series of ages, for their humanity, when the din of war has ceased, as for their valour amidst it's wildest horrors! At no period of time has there been a fairer opportunity of exercising these amiable qualities of the heart, than at this day. Attacked by enemies who suppose they are progressively improving, the more they conquer those feelings which mankind have generally considered as distinguishing the human, from the brute animals; by enemies who consider a bleeding world, as the most glorious spectacle that can be afforded to mortals; our soldiers may now prove in the strongest manner, the diabolical system of their opponents, and the heavenly nature of their own merciful disposition.

Nothing is so pleasing to the Deity, as mercy; it is one of his grand attributes, and with him it will never be unrewarded — the merciful man, he has declared, shall find mercy. The nature of man has so much of the spark of heavenly fire, that although for a season, it may be obscured

by the mists of prejudice, and almost extinguish'd by the baleful inundation of novel, unnatural sentiments, it must recover it's native lustre, and shine the brighter for it's temporary disappearance — Charity, as well as reasoning from the nature of things, inclines us to suppose, that those who are set in battle array against us, may soon begin to discern the folly of *their* conduct; to applaud, to imitate *our's*; and once more to glory in and to deserve the name of men. When this period shall arrive, which, O thou God of Mercies! accelerate, those impious as well as foolish opinions concerning an eternal sleep will vanish before the torch of truth, like the stars at the appearance of the sun. The horrible effects of atheism and infidelity will endear religion to this people now so grossly deluded, and shew them, that piety contributes to comfort and happiness in this life, as also to ineffable joy in a world to come.

Thus far it seemed expedient to point out the necessity of exercising a merciful disposition; not because it was doubted that a contrary temper might be cherished; but because
familiarity

familiarity with scenes of carnage may gradually render the tenderest heart in some degree callous. For your own sakes, for the sake of your unhappy enemies, and for the sake of your all gracious Redeemer, who breathed out his soul on the cross, that he might save *you*, guard yourselves my brave Countrymen, from that detestable fiend, inhumanity ! As for your valour as Englishmen, it requires not my feeble aid to proclaim it's praise. Wherever the daring mariner has failed, or the inquisitive traveller roamed, it has been heard of with wonder and with dread. You will not, I am well assured, tarnish your country's fame, nor will these banners be ever stain'd with disgrace. You will remember that you are to fight for your lives and your laws. Remember also that you are to fight against a people, who would under the specious pretext of liberty, deprive you of your dearest privileges, and would give you in return, anarchy, confusion, and lasting servitude — who would deprive you of every thing but idle regret, and unavailing remorse. Survey their country, and you will see licentiousness flapping her baleful wings, and scattering poison in her flight — you will see
their

their soil moisten'd with the blood of their brethren ; their
 lands ravaged, and their towns rased, not by the hands of
 enemies, but by their own — There, “the father rises against
 the son, and the son against his father”— there the ties of
 kindred are dissolved, and every individual is an insulated
 being, unconnected, unfriended. You will perceive then,
 that you are to fight against the most sanguinary system, that
 ever outraged the benevolence of nature — that we are *all*
 engaged in the defence of every thing that is dear to us as
 men, and as members of society — that we are also defending
 ourselves against the insinuating poison of opinions, destructive
 of our social existence, subversive of a constitution, that is
 the fairest fabric of human wisdom. Crown'd with the spoils
 of every art, and deck'd with the wreaths of every muse,
 winging our eagle flight against the blaze of every science,
 with an eye that never winks, and a wing that never tires,
 shall we stoop to the groveling sophistry of frenzied innova-
 tion ? Blest in the full possession of every right, that social
 man can have, shall we listen to the unnatural suggestions of
 those, who would rob us of them, and sacrifice on the Altar
 of

of sedition the laws that cherish and protect us? — God forbid! — While these banners wave over your heads, and while you bear the arms of your King and Country, while you profess the religion of the mild Jesus, you will protect the former, as the most effectual method of imitating the beneficence of the latter — your officers will bear in mind, that one of the highest duties they owe to their maker, and one of the most substantial benefits they can render to their country is, to train up those under their command to settled principles and habits of religion. Religion is the only foundation of true courage; the only pledge for persevering fidelity in the path of military duty. Unreflecting rashness, insensibility to danger, the dread of punishment, despair, pride, passion, the desire of revenge, these and other motives, all more or less culpable or defective, may lead the combatant through many difficulties and dangers, and supply for a time the place of better principles. But what is the resolution derived from these sources, compared with the genuine fortitude which *he* feels, who rests with humble and lively confidence on the superintending care of an all wise, all merciful,

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merciful, and all powerful protector ever present with every individual in the crowded tumult of battle — a being to whose favor he has habitually studied to recommend himself by a faithful obedience to his laws — to whose determination he cheerfully submits, whatever is to befall him, whether it be safety or suffering, life or death? Such are the principles which lead to an upright, and magnanimous discharge of professional duty. Principles which will induce the soldier, while he remains among his fellow citizens, to distinguish himself by a manly, decent, pious deportment — Such are the principles which will confirm his resolution, when he is engaged in the shock of battle, convinced that if he lives, he lives to be crowned with honor, and to receive the applause and rewards of a grateful country : or, should the period of his earthly pilgrimage, be terminated on the field of blood, he will joyfully resign his breath, cheered with the sweet hope of rising in a glorious immortality ; where wars and tumults shall be no more, but peace and pleasure shall for ever reign — where the wicked cease from troubling and the weary are at rest.

Let

Let us now, with humble adoration implore the protection of that God, who alone giveth victory in the battle.

Eternal Lord of Hosts, we implore thee to protect this band, who have undertaken to be the instruments of our defence in this season of danger — May thy blessing rest upon them — May the banners now delivered to wave over them, never wave in a field of blood. But, if, to the field of blood, they must go, may they bear their banners to success and victory ! With a courage enlighten'd, prudent and daring, may they ever protect prosperously the sacred interests of the people and the throne. May triumph attend their toils, and may they be rewarded by the approbation of their own mind, by the gratitude of their country, and by the blessing of Thee their God.

O thou, who art the King of Kings ! let the reign of His Majesty King *George*, be long and happy — While we beseech thee to preserve his subjects loyal, we beseech thee at the same time, to preserve them for ever free.

May

May those of our brethren who sustain the fatigues of war on a foreign soil, experience thy favor. By their heroism, may they soon atchieve the restoration of an honorable and permanent peace, and may they then return in safety to their kindred and home.

Do thou grant, merciful God, that all who at home or abroad, support in a military character, the cause of the country, may cultivate as the firmest basis of courage, and the surest earnest of thy favor, the principles and the practice of piety. Give ever to our country valiant and successful soldiers, by giving us devout and virtuous men. Supported by such men, and blest by thy providence, may Britain ever flourish, and may our constitution mingle it's ruins only with the ruins of the world !

Hear us, heavenly father ! and do thou more for us, and for all mankind, than we can either ask or think, for the sake of Jesus Christ, our most blessed Lord and Saviour — to whom, &c.